

TOC H JOURNAL



PUBLISHED BY TOC H FROM ITS HEADQUARTERS, AT
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THREEPENCE

Toc H for New Friends

What it is

Toc H is out to win men's friendship and their service for the benefit of others. It stands always, but especially now, when values which seemed permanent are being discarded, for truth and understanding, for unselfishness and fair dealing, for individual freedom based on a practical Christian outlook on life. Toc H works under a Royal Charter granted by H.M. King George V in 1922.

How it started

It began with Talbot House (Toc H is the signaller's way of saying T.H.) opened in 1915 in the Belgian town of Poperinghe, the nearest habitable point in the Ypres Salient. Owing largely to the Rev. P. B. Clayton, an Army Chaplain in charge, it soon secured a reputation in the British Expeditionary Force as a place of friendship and cheerfulness. Many who used it found their way to the Chapel in the loft and gained fresh strength to realise that "behind the ebb and flow of things temporal stand the Eternal Realities."

1919 to 1939

"Tubby" Clayton and a few survivors saw the need to recapture in peace-time the spirit of comradeship in common service and sacrifice which they had learnt in war and to pass it on to a new generation. The idea spread. By 1939 Toc H was established in over 1,000 places in the United Kingdom and had forged a chain linking 500 more throughout the Empire and beyond. More than 20 hostels (called Marks) have been opened.

In War-time

Founded in one war, Toc H now serves in another. In the interval it has built up a distinctive 'family' life and a method of work. A great many of its members are on active service by land, sea and air, others in the Civil Defence services, others serving the common cause in every field. A special form of war-work is the 'Toc H Services Clubs,' of which over 350, at home and overseas, are now open. These are much more than canteens—homely places where men meet as friends and try to serve one another.

What it means in practice

In his efforts to further the objects for which Toc H exists, each member has what is called the Toc H Compass to guide him. Its Four Points may thus be summarised:

To Think Fairly. To win a chivalry of mind, whereby he will be humbleminded in his judgment of great issues, avoiding prejudice and striving for truth.

To Love Widely. To learn the habit of trying day by day to understand and to help all sorts and conditions of men.

To Witness Humbly. To spread the weekday Christian Gospel is the supreme object of Toc H. Every member is pledged to do his bit by carrying the contagion quietly.

To Build Bravely. (a) To be resolute in building his own life, without forgetting that what matters most is not what he can do for himself but what he can do for others. (b) To see in Toc H a bridge between himself and the lives of others, and to build it bravely.

Membership

Toc H wants men who are willing to put service before self, are trying to think fairly and are willing to offer friendship. You probably won't be asked to join, but if you feel you want to share in this great adventure, let us know. It will cost you no more than you can afford. If you would like to know more about it, ask any member you know or write to Toc H Headquarters, 47, Francis Street, London, S.W.1.

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AROUND THE MAP

Thoughts from India

FOR a long time we have received little news from Toc H India, and none has appeared in the JOURNAL. The latest number of *The Lamp*, the magazine of Toc H India and Burma, to reach us is July. The news of most units shows them to be suffering, or recovering, from the great heat. In Delhi, for instance, "fifteen stalwarts dragged their somewhat weary forms" to an open-air meeting filled with fine dust from a dust-storm; at a later date in May they met to discuss an article in this JOURNAL but, "owing to the prevailing lassitude, discussion was desultory, but we woke up a bit on the adjournment for soft drinks."

An item of special interest in this number of *The Lamp* is a report on a visit, at the end of April, of the Roman Catholic Archbishop of Bombay. He addressed the local Branch for twenty minutes and answered questions for an hour. He went straight to what the reporter calls "controversial issues," and his subject is summed up as "Why I cannot recommend Roman Catholics to join Toc H." This is how his talk is summarized by Kenneth McPherson in *The Lamp*:—

The chief fear expressed was that Toc H involved a compromise upon essential beliefs. Whatever may be the practice of some Branches, the official policy of Toc H does not sanction this. There are two kinds of unity possible in a composite society. One kind is the unity of the highest common measure: this kind involves throwing away all positive beliefs which are controversial and uniting on a minimum of beliefs that are held by all. The other kind is the unity of comprehension: this kind welcomes beliefs of different sorts and encourages men to be loyal to them. This unity is a complex one of association, not a simple one of elimination, like the first. Toc H stands for the second kind of unity, the comprehensive kind. We are required to renounce no conviction, save that of intolerance; on the other hand we are encouraged to develop our positive convictions and think more about them.

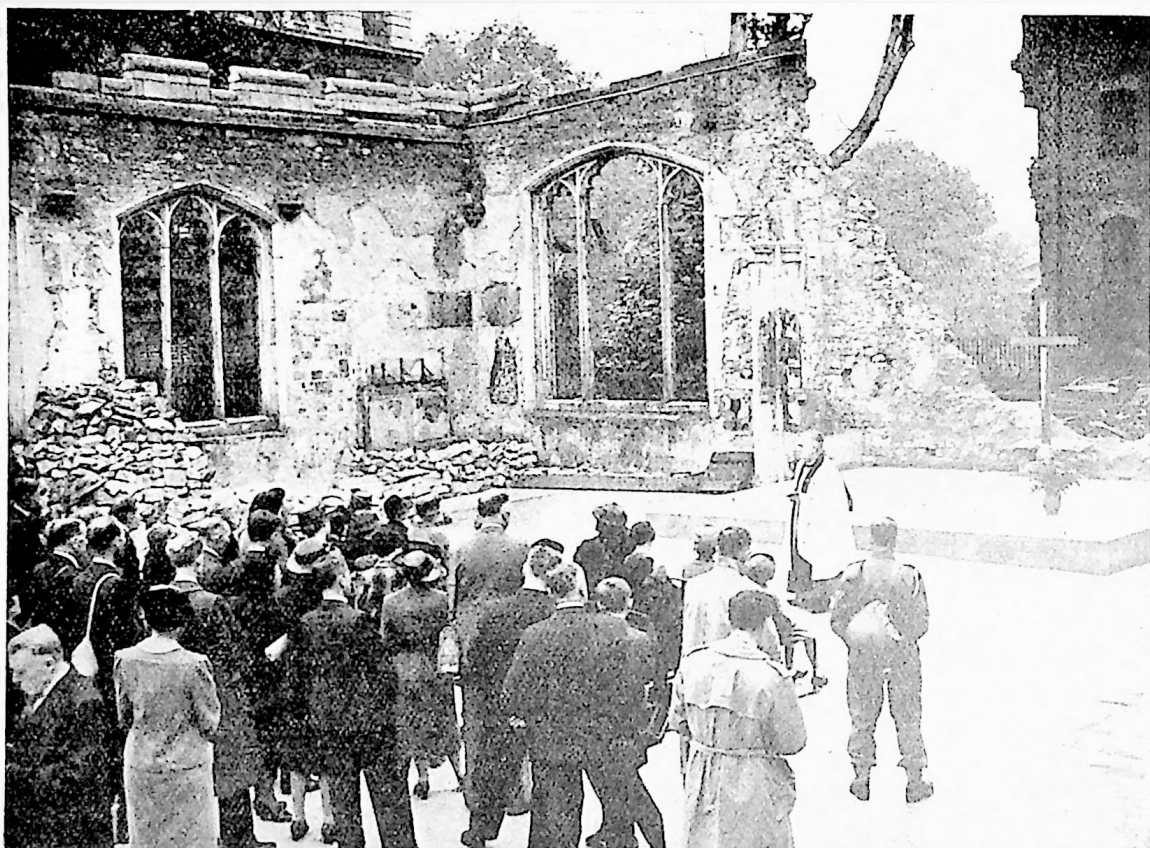
This involves in practice a separation into denominations for the Holy Communion, though we may unite in other services.

The Archbishop felt that Toc H encourages us to stress activities more than doctrines. He seemed to approve of that. Indeed, it is mainly through activities that we can find our union. This is good, but it carries with it a danger, namely, that Toc H men should misinterpret the meaning of the Christian religion and regard it as little more than a form of social service. This makes the Christian religion to centre round man, instead of round God, and must result in a general deterioration of religion. It can be guarded against, and the inspiration that Toc H has always found in the church of All Hallows has done much to restore the emphasis.

Interesting comments, at some length, by Harry Potter, the Jobmaster, and John Tanner, the Padre of Bombay Branch follow. It is clear from these that the Archbishop showed real understanding of Toc H and sympathy towards it and that the meeting recognised that he had struck a vital issue. What do you think about it?

All Hallows lives

As members know, All Hallows Church is 'down,' but it is not 'out.' The Porch Room, above the north entrance to the church, which since 1922 had served as the 'general office' of All Hallows, has been re-roofed and re-floored after being completely burnt out. It has been made into a small but beautiful place of worship, to serve the needs of a parish reduced to a skeleton by enemy action. This temporary church was ready for use on Ascension morning (May 22), a festival which Toc H in London is wont to keep by a corporate Communion. The small space was well filled but the usual large congregation was, perforce, absent this year. On Sunday, September 28, the first service in the ruined church itself was held. Our picture shows Tubby addressing the little congregation. It will be noticed that the monuments, damaged



by fire, have been removed from the walls; the remains of Sir John Croke's 15th-century tomb, on which the Prince's Lamp used to burn perpetually, salvaged; the recumbent bronze of the Forster Memorial, which escaped serious damage, taken away for safe keeping; and a plain wooden cross erected on the spot where the fine Laudian altar table used to stand. (The Prince's Lamp, which had survived the high explosive on December 9, was taken down to the Undercroft for the World Chain of Light on December 11 last year, and thus escaped the fire of December 29 which would certainly have destroyed it. The flooding of the Undercroft has now been stopped and the Lamp is alight again).

Gifts towards the restoration of All Hallows after the War are coming in from both sides of the Atlantic. One small way of helping, of which members may be glad to know, is provided by the sale of some attractive pub-

lications. First, there is a little book, *All Hallows-by-the-Tower, Past and Future*, which is very well illustrated with drawings and photographs; it costs 2s. Secondly, there are three sets of picture postcards, excellently produced. Wouldn't it be a good idea to send these as Christmas cards to your friends? Each set costs 1s. and consists of six cards, as follows:—

A. *All Hallows before the War*: The Chapel of the Lamp; the North Aisle; Aerial view of Tower Hill; Ascension Day procession; Visit of H.M. the Queen; 'Beating the Bounds.'

B. *All Hallows bombed and burnt*: Six views of the church after the two enemy attacks.

C. *Tower Hill in Peace and War*: The Porch Room; The Queen visiting the Roman Wall under 42, Trinity Square; Beating the Bounds; Tubby with Lord Wakefield and Sir Follet Holt; Ruins of Scout Headquarters on Tower Hill; Grandchildren of Toc H (reproduced in JOURNAL, 1941).

The book and the postcards are to be had from The Secretary, All Hallows Porchroom, Byward Street, London, E.C.3.

Our Prisoners of War

It is now officially announced that British prisoners of war in Oflag V B, VII C and VII D have all been transferred to a new camp, Oflag VI B, which is at Warburg, on the borders of Westphalia and Hesse. This should mean that our Groups of officer prisoners in Oflag VII C and V B have joined hands as one unit.

Since the publication in last month's JOURNAL of the list of Toc H men known to be prisoners of war, eight new names have been received, one of them in Italy. They are:—

Trooper L. H. BEEDELL (Probationer of Margate Branch), No. 22640, Stalag VIII B.

Signalman G. CARR (Darlington Branch), P.O. No. 2 Compound, Campo Concentramento, Fonte d'Amore, Sulmona, Italy.

Gunner J. J. CARR (Tunbridge Wells Branch), No. 12168, Stalag III D (404).

Rev. NORMAN DUNLOP (Funtington and West Stoke Group), Oflag V B (Padre of Group in this Camp).

Signalman F. J. GRIFFITHS, Stalag XVIII A (101).

Sergt. G. H. F. OGDEN, R.A.F. (Halton and Hounslow Groups), Dulagluft.

2nd-Lieut. J. H. P. SCRYMGEOUR (Dundee Group), No. 1469, Oflag V B.

2nd-Lieut. G. STOW (Mark XV, Woolwich), No. 3609, Oflag X C.

Details of the following are now complete:

Pte. A. C. ELLENDER (Croydon Branch), No. 47725, Stalag VIII B.

Major ANGUS WESTON (Builder, W. London Area), No. 878, Stalag VIII B. (*We regret that in last month's list Dr. Weston's name was printed in error as 'Watson'.*)

Rev. R. S. WINGFIELD DIGBY (Rugby Branch), No. 680, Oflag VII D.

(Pte. C. W. A. WOODFIND's name was given as 'Woodfine' in October JOURNAL, p. 147).

A Padre in Prison

A long and interesting letter was recently printed in a local newspaper from Padre Wingfield Digby, Curate of Rugby Parish Church, whose particulars as a prisoner of war are given in the preceding paragraph. He wrote home at Easter:—

"In November I was transferred to this camp (Oflag VII C/2, now called VII D), with several other Army Chaplains. I applied to the German authorities for permission to minister in a men's camp, and in December I was whisked away to a Stalag (VIII B) on the Silesian plains, containing British and Polish prisoners. I found on my arrival that I was the only British chaplain among 10,000 British prisoners.

"My parish was in a remote, flat countryside—a vast, barbed-wire enclosure, with long, low-built concrete barracks, lying row upon row. The camp itself formed a base for sending labour supplies to different contractors, and the majority of the prisoners were away for the duration of a contract on these work parties. The English population of the camp fluctuated between two and three thousand, and contained about 500 wounded, R.A.M.C. personnel and men temporarily unfit for work or temporarily unemployed. Men of the rank of corporal and above were not obliged to work unless they wished. Men in work received 'Lagergeld' ('camp money'), with which small requirements could be purchased when obtainable. Their morale was amazing, especially so since I found that more than half of them had not heard from home. . . . The British Tommy's spirit is a hard nut to crack, and I am now convinced that he will face and endure distress better than anyone else in the world. You will be glad to know that before I departed plentiful supplies of clothing and Red Cross parcels were arriving.

"I was accommodated in a barrack containing 200 men and lived in a mess of six sergeant-majors, one of whom was the Regimental Sergeant-Major of my own battalion at Calais.

"It was a great encouragement to find that the men were holding regular services, Sunday by Sunday. The Ukrainian peasant soldiers made me a rude Communion set—a glass chalice skilfully devised from a beer bottle, and a carved wooden paten and cross, and a Catholic priest from a nearby village provided altar-linen. It was a joy to celebrate the Eucharist for men who had been without the Sacraments for six months. I remember vividly the Communion service we held for the disabled men in a crowded barrack on the night of Christmas Eve, and the sound of deep-throated male-voice hymn-singing at my Sunday evening services. The winter cold was intense—the night temperature fell to minus 28 degrees Centigrade on one occasion.

"For two months I was at work, and the religious opportunity was tremendous. Sixty men were attending Confirmation instruction, and 200 others enquired about Toc H, and the Servers' Guild began to assume alarming proportions. The Oecumenical Commission for the Chaplaincy Service for Prisoners of War sent 2,000 New Testaments, which were eagerly devoured by the men, who had almost all been deprived of their religious manuals in the blitzkrieg.

"My work ceased on February 11th, and I arrived back at this Oflag on March 15th. In my absence five chaplains had gone to work in other camps, and one has since returned. The sixteen who remain here are ready to go wherever they are needed, if and when the German authorities permit. . . ."

Toc H in a Troopship

Four cases of 'Temporary Groups' started during voyages in H.M. Troopships have been quoted in recent JOURNALS. Here is another, and older, instance. Frank Youell writes from Droitwich as follows:

"I am now Chairman of our Branch here (Droitwich), and that meeting seems a long way off. Things are going very well here and our local troops and A.T.S. all have a good word to say for our Club."

Number 1 of a magazine with this queer title has reached us lately, in a khaki cover containing a dozen closely-typed duplicated pages. It is the "Official Bulletin of the Union Defence Force Institutes (Y.M.C.A. and T.O.C.) on service with the troops, East Africa Force." It opens with a list of the centres of the U.D.F.I.—four Talbot Houses (Nairobi, Nakuru, Nanyuki and Addis Ababa) and eleven Y.M.C.A. huts. It goes on to give lively impressions of the work, from a picture of a worker spreadeagled on the desert beside his mobile canteen while three Fiats dive-bombed him ("I was not happy. . . Count myself fortunate in being able to make this report personally") to the scene when a wounded man climbed painfully to the little Chapel in the Nairobi House to say his prayers.

"There are little things in it," says the report, "thanks to Vorster, which the true Talbotousian, and the ordinary soldier, readily appreciates. . . Above all else, the spirit of the House could not

The House, fittingly enough, was the local Fascist Club before the British Army took over the Abyssinian capital, and its mascot is still "an extremely friendly and comical Fascist monkey, left by its masters in confidence that it would be well looked after, as it is."

[illegible]

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TO-MORROW—I. Post-War Emigration

We propose to print a series of articles on some of the big problems which will occupy us 'To-morrow'—that is, in the greatly changed world after the War. How soon that 'To-morrow' will dawn no one can foresee, but we need to be thinking about it and planning for it now, lest it catch us unawares, as it largely did in 1918. These short articles cannot attempt to cover the whole ground. Their aim is to put some aspects of a problem, as the writer sees them, before our readers, to help them to discuss it together and to study it further for themselves. This first article is by WILLIAM FRENCH, a member recently joined. To illustrate his points he makes special reference to Australia. Each of the other Dominions and Colonies, of course, requires separate study.

MUCH of our success in the outcome of the War will depend on how far we can create conditions in which our view of truth and justice will be more readily accepted by the people of the world than Hitler's. We must show that there is a greater chance of a full life in the British Commonwealth than in Hitler's Europe. To prove that we and not they are living most in tune with our age, we must learn to think beyond the immediate problems of home reconstruction, and plan in terms of the Commonwealth as a whole, if not in terms of all our Allies as a single unit.

It is, for instance, little use debating the merits of flats against semi-detached villas, or the size of open spaces, if all the time the centre of our industrial power—and therefore the centre of our civilisation—is swinging away from this country to the Dominions, with the vast shift of population which such a movement would imply. Our cities would be far smaller and the problems of housing and recreation different if that were so. We must, therefore, treat the distribution of our population as a matter concerning the Commonwealth in general.

It is possible to conceive of exceptional measures which would enable the population of Great Britain to be maintained at its present size, but if that population would stand a better chance of development in the Dominions, then large-scale emigration (e.g. at the rate of 200,000 or more emigrants a year) must be discussed as part of general reconstruction. While fully realising the effect which a heavy withdrawal of people from Great Britain

would have on our position as regards Europe, we must consider whether the balance of advantage does not lie in large-scale emigration after the War to the Dominions, particularly Canada, Australia and New Zealand. Let us try to set down various arguments which may help us to form a judgment.

A. From the point of view of Great Britain

1. Population Trends.

It is estimated that during the next few years our population will reach its maximum and will thereafter tend to fall at a steady rate to about 30-35 millions in 1975.* At that date, if matters are allowed to take their course, there will be not only less people in this country but they will be proportionately older than at present, and less vigorous.

One cannot point to any one reason for this decline. It may be noted, however, that the growth of our population to its present figure can be connected with the rise of Great Britain as the greatest manufacturing country in the world. Its supremacy has been based on the possession of high-grade iron ore, coal and shipping, and conditions for the maintenance of this supremacy are ceasing to exist. We have not, for instance, either the oil or the electric power which we should need to equal the industrial potential of the United States or Russia. We do not possess the space to develop a well-balanced agriculture to feed a continually growing population, and this factor may become serious if we are no longer able to maintain a sufficient export of goods

* The estimate of Dr. Enid Charles in *The Effect of Present Trends in Fertility and Mortality* (London and Cambridge Economic Service Special Memorandum No. 40, 1935). This and other 'guesses' about the future of our population are ably discussed by D. V. Glass in *Population Policies and Movements*, Chapter viii (Oxford, 1940).

and services to pay for our necessary imports. At the best we shall find ourselves at a disadvantage in face of competitor countries which have both manufacturing capacity and raw materials at their doors. Further, primary producing countries, such as the Argentine, are now manufacturing for themselves, and this still more restricts the market for our finished goods.

The average figure of 2,000,000 *unemployed* throughout the years 1921-1938 suggests that our population is too large for the present productive capacity of the country. Its decline will, therefore, correspond to the movement of industrial contraction, just as its rise coincided with a period of industrial expansion. But until it finds its new level (which may eventually be a very low one), unemployment and distress will continue, apart from any additional hardships from the War.

In these circumstances, it is surely preferable to encourage emigration up to the number of the anticipated decline. The bulk of our population should be centred in those parts of the Commonwealth where the greatest chance of industrial development in the future lies. On the other hand, one cannot rule out the possibility that our modern 'light' industries, centred in southern England, may some day absorb all the unemployed, or that we may be able to recapture our old markets for coal, cotton goods, woollen manufactures, etc. Vigorous propaganda, backed by liberal family allowances, also may bring about a change in social habits which will arrest the decline in population. In that case, this country would be able to maintain and employ all its present inhabitants. But these are only possibilities; what has been stated above is, I believe, the situation which faces us, and will continue to face us whatever be the outcome of the War.

2. *Defence.*

Apart from the economic disadvantages with which we are faced, the problem of the defence of this country has become far harder than in the last War. It is no easy matter for the Royal Navy to operate effectively in narrow waters; it may become even more difficult in the future as aerial warfare develops.

On the other hand, the experience of London and a dozen other cities suggests that large and crowded towns (which are the consequence of 19th century industrial development) are no longer the units of society best adapted for conditions to-day. The preponderance of the night-bomber and its load may modify the function of our cities. Not even the most efficient A.R.P. service is an alternative to the dispersal of population and industrial plant.

Apart from the purely military problem of defending the cities of Great Britain, there is the great cost of their reconstruction, feeding and welfare. It might be argued that the money allotted to these ends could secure a better return in assisting those same inhabitants to find new homes in more defensible parts of the Commonwealth.

3. *In general* it does not seem to be the right policy that enormous sums should be spent during the period of reconstruction merely in attempting to put back what has been destroyed. There are reasons for thinking that, both from the military and the economic point of view, the situation of our people in Britain is precarious. In any case, something better must be offered to the ordinary man than the suburban villa, the cinema, the dogs and the dole.

B. From the Dominion point of view

Between the two wars Dominion statesmen, particularly in Australia and New Zealand, were continually preoccupied with the problem of increasing the numbers of British immigrants into their countries. Yet large-scale State-aided schemes, such as the Mallee Valley Settlement in Victoria, failed, and with the onset of the depression in 1931 there was a movement in the opposite direction—from the Dominions to the Mother Country. Australia alone lost an average of 10,000 people a year during the years 1931-33. Australia was also faced with the necessity of maintaining 400,000 unemployed out of a population of barely 7,000,000. Much the same situation prevailed in Canada and New Zealand. One has, therefore, to face the paradox of territories in the Commonwealth containing great

areas of cultivable land, and far greater mineral resources than Great Britain, apparently unable to support more than a very small population. In neither New Zealand nor Australia will that difficulty be overcome through a natural increase in the population.*

Will the situation be brighter after the War? The following reasons are suggested for thinking that it might be.

1. The acute shortage of *primary products* (wool, wheat, sugar, etc.) which will be sent to Europe after the War will enable the Dominions' surplus of those products to be absorbed. This would secure a fair margin of profit for the farmers, arrest the drift to the cities, and offer more attractive conditions to the State-aided immigrant.

2. A return to more normal conditions should stimulate the demand for the products of Dominion *secondary industry*. The Australian market was, for instance, before the War still capable of absorbing a much greater quantity of Australian-made woollen goods, steel, electrical equipment and even motor-cars. Should any considerable rise in the standard of living of the peoples of India and China take place as the result of enforced industrialisation due to war conditions, an immense market would be open to Canadian, Australian and New Zealand secondary industries. A great increase in the population would be needed, and these immigrants would, moreover, have to be artisans of every type, rather than farmers. It would be a far easier problem for Great Britain to supply such workers.

3. *Defence requirements* may demand a larger Dominion population. The Dominions are more easily defensible by the Navy than Great Britain, and better placed for additional protection from the United States. A 'white Australia' or 'white South Africa' will not be feasible, failing the man-power to uphold it.

4. The *selection of immigrants* satisfactory to the Dominions will be far easier than previously. Every man and every woman likely to emigrate is already registered. Their quali-

fications, abilities and health are known. Furthermore, a man's military record will be available to serve as a check on his moral and physical fitness. Dominion representatives, both civil and military, are in this country, and could represent their Government's point of view.

5. In 1936 Australian writers could suggest a *practical goal*, a population of 20,000,000 for Australia, with an average intake of migrants of 30,000-50,000 a year.† If proportionate numbers could be accepted by the other Dominions, even if there were no improvement in the general economic situation, considerable relief would be afforded to ourselves.

6. There may, then, be a demand for British emigrants after the War, and we must prepare for it. For the land, where financial assistance will be most needed, the most successful experiments have been made through *group settlement*, e.g. in Western Australia. Toc H might undertake the formation of such groups, particularly among Service men and women who want to emigrate. Liaison with Toc H Australia might open the way to the purchase of the necessary land and equipment on the one hand and to the overcoming of loneliness and strangeness among the emigrants on the other.

C. From the point of view of Europe

Emigration and the distribution of population, even within the Commonwealth, are not matters which affect the Commonwealth alone. The closing of means of emigration to Europeans by the United States and Dominions Governments after the last War has had some bearing on the causes of the present War.

Briefly, the situation in Europe is partly due (a) to the fact that the speed of modern transport and the ease of communications have rendered obsolete European frontiers which have grown up, in entirely different conditions, during the last 300 years. The movement of people has become physically very easy, but is hampered by international boundaries which are ceasing to correspond with actual needs.

* On Australia see S. R. Wolstenholme in *Economic Record*, December, 1936.

† F. W. Eggleston, *Population Problems in Australia* (Melbourne, 1936).

(b) A rising standard of knowledge among the great mass of ordinary citizens has added an incentive to achieve new goals, and go beyond barriers which seem to them artificial and cramping.

Despite the fact, therefore, that Europe is not apparently over-populated (the average density is about 150 people per square mile) a feeling of intolerable restriction is latent, and this has added fuel to the Nazi Revolution, with its demand for more and more *Lebensraum*, 'living space' for a 'master-race.' Political development is from nation-states towards older racial, religious and economic units, but that development is not likely to be peaceful unless an outlet westwards is once more opened to the peoples of Central Europe. The Teutonic *Drang nach Osten* ('Push Eastwards') at the expense of the Slavs will hardly abate unless some safety-valve in the British Commonwealth or perhaps in South America is provided. Unless we can show that our Commonwealth is absorbing the maximum population from Great Britain, the demand for '*Lebensraum*' by the Germans at our expense will sooner or later become irresistible.

In any case, a disposition to open the Dominions to our Northern European allies would give them a hope for the future, and should be one of the means of applying our 'New Order.'

D. Some Points

1. *Convincing public opinion.*

The importance of helping the ordinary man to see the need for some emigration policy and the need for him to take an active part in it is obvious. Among 'snags' one can foresee:

1. The difficulties which were incurred in the evacuation of families and the willingness of people to squat among the ruins of their homes, even when they were in danger of further bombardment, suggests that it will not be easy to find emigrants without careful preparation of opinion.

2. The Germans have hinted at their own plans for compulsory emigration from this country after the War. Any such scheme as that outlined above could be attacked as abetting Hitler's 'New Order.'

3. The realisation that some of those who had helped to defend this country during the war might be asked to emigrate might bring about a feeling of widespread discouragement if the case were mishandled.

And here are some points that may help:

1. Much could be done by B.B.C. talks and newspaper articles to convince people that they will be better off and stand a better chance for themselves and their children in the Dominions than by remaining in this country.

2. The prospect of 'adventure' and 'pioneering' should appeal, as it has done so often in the past, to our younger men and women, especially to those who have left home and factory and office for wider horizons in the Services and other work in war-time.

3. It can be pointed out that the Commonwealth would not be able to fulfil its great task in the world unless our countrymen lend their hands to develop its resources, or to defend itself unless they build up its population.

4. Modern means of communication can greatly reduce the isolation of the settler. Speed and ease of transport can make his return, on 'leave' or for good, much more practicable than in the past. The step of emigration need not be irrevocable, though obviously it is hoped that most emigrants would find a satisfying new life overseas.

2. *The effect on this country.*

Large-scale emigration will undoubtedly hasten the process marked by the Statute of Westminster, 1931, whereby Great Britain became merely one member of a Commonwealth of equal nations. Even though we remain the capital of the Commonwealth our position in face of the other Dominions will be weakened, and that equally applies when considering our position as a Continental Power. On the other hand, the Commonwealth as a whole would be greatly strengthened by more balanced population and one which could better exploit its great resources. We should not be bound to spend the main part of our resources in the defence of an enlarged Tobruk which is what this island has become. Our function has ceased to be that of the greatest manufacturing nation and would become instead that of a bridge country and commercial *entrepot* between the 'Continental' systems of Europe and the New World. Industrial supremacy could, on the other hand, still reside in the Commonwealth as a whole. I am convinced that such a sacrifice of the interests of this country to those of the Commonwealth would not only solve many of our problems but some of those of Europe also. The strength of the Commonwealth must lie where its greatest resources for modern industry and agriculture are to be found. There must its population be also.

W. F.

E. A Few Books

The Report of the Select Committee (Astor Committee) on Empire Migration. Stationery Office, 1s.

The following *Oxford Pamphlets*, published by the Oxford University Press, price 4d. each, are easily obtainable: *The British Empire*, by H. V. Hodson (No. 2); *The Life and Growth of the British Empire*, by J. A. Williamson (No. 29); *Colonies and Raw Materials*, by H. D. Henderson (No. 7); *'Living-Space' and Population*, by R. R. Kuczynski (No. 8).

A most attractive new series of small books, *The British Commonwealth in Pictures*, is published by Penns in the Rock Press, price 3s. 6d. each: *Australia*, by Arnold Haskell; *Canada*, by Lady Tweedsmuir; *South Africa*, by Sarah G. Millin; *East Africa*, by Elspeth Huxley.

On Australia: *The Peopling of Australia*, two series of papers published by the Institute of Pacific Relations, Melbourne, 1933; *Population Problems of Australia*, by Prof. Griffiths Taylor, London, 1934; *Australian Population*, Australian Institute of International Affairs, 1938.

HAVEN IN BEER STREET

CONNECTING the quiet dignity of Mohamed Ali Square with the freshness of the sea-bordered Grand Corniche in Alexandria, runs Rue Ancienne Bourse, innocuously known among the sailormen of Britain's Eastern Mediterranean Fleet as Beer Street. Here, within a stone's throw of the beautiful English Church of Saint Mark just around the corner, are cafés, restaurants, cabarets and innumerable bars. Nowadays, the exigencies of war clothe them in a pall of darkness, but, behind the black-out curtains, life goes on much the same as in the piping times of peace. Inferior drinks still command high prices, while beggars, touts and tinkers, with their constant advances, add to one's discomforting battle with the nauseous atmosphere. In the tiny restaurants, hungry souls consume meals that taste faintly of garlic, served upon tiny tables covered with filthy cloths and by waiters whose knowledge of the English language is usually confined to a little more than three words.

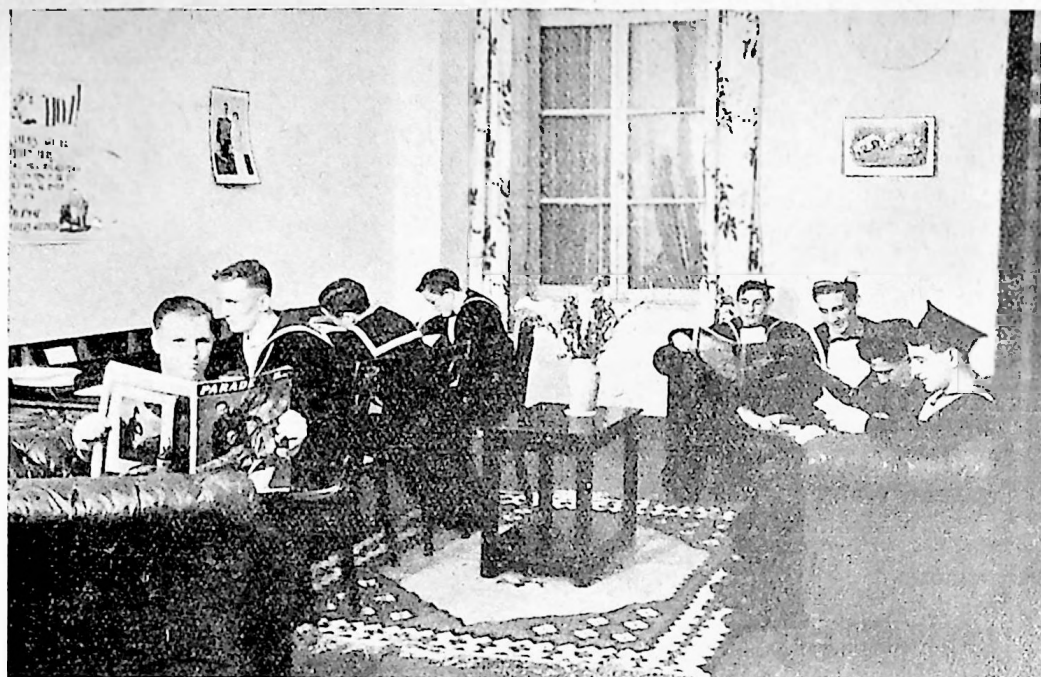
War has proved a prosperous business here for those with their "weather eye to windward." The Britisher is a simple fellow whose wants are few. Give him beer and something to amuse him and he is perfectly happy. Upon this assumption, therefore, Beer Street has flourished. Every night the out-of-tune pianos and screechy fiddles of the bars drone out their discordant symphonies. Every night the whale-like jaws of the cabarets draw in those with a thirst for pleasure and eject them unceremoniously when they become too helpless to seek more. And at their demise the none-too-principled dance hostesses smile glibly and go on carefully counting their drink-checks. . . The bands play on, unmoved by the smoke-

bedimmed surroundings, oblivious of the shuffling mass of humanity upon the tiny dance floors, and unmindful of the raucous laughter and noise. Their music is a "penny-in-the-slot" melody; the sheets of composition upon their stands are merely part of the furniture; their eyes are perpetually upon the clock. This is the street with an enormous clientele on pay days—Beer Street, the "Bowery" of Alexandria.

* * *

Every uncharted coast possesses a haven of some sort, no matter how rocky and forbidding it may appear. Beer Street is no exception. For right in the centre of this labyrinth, occupying the first floor of a once-Italian bank, is the Alexandria "Under-20" Club, at the door which the Lamp of Toc H shines dimly through the gloom. This is the rendezvous of those of the Royal Navy whose pennies have not the elasticity of a pound, of those upon whose youthful shoulders the responsibilities of war have suddenly thrown their weight; it is a meeting-place of youth, youth that is doing a full-time, man-sized job in the cause of freedom.

Opened in February last by Lady Cunningham, wife of Sir Andrew Cunningham, Commander-in-Chief of the Eastern Mediterranean Fleet—whose interest in the welfare of the younger members of his command has always been most profound—the "Under-20" has for its resident Padre, Peter Booth, R.N.V.R., whose long experience with institutions of this sort stamp him as the right man for the job. Peter, it will be remembered, acted as A.D.C. to Tubby for some time and has run Boys' Clubs in several parts of London with considerable success.



It is the nearest approach to home that can possibly be imagined. Its amenities are many. Soberly furnished, the rest- and writing-rooms are totally inviting and promote a moment's quiet thought. For those who are fond of billiards, there are four full-sized tables; while ping-pong experts may crash the celluloid spheres about to their hearts' content on several other tables. Nor has Peter forgotten that the present-day sailorman enjoys diving into a book; you find installed a really first-class library of volumes by practically every author of note and quality.

Sound proof of the axiom that the way to a young man's heart is through his stomach is fully illustrated by a peep into the "Under-20" restaurant. "You don't pay for the food," announces a notice, "only for the service." Which is quite true. Peter's prices are ridiculously cheap and the food precludes criticism. Possibly the secret is to be found in the magic of the chef, who is reputed to be one of the best in Alexandria. Hence, the "big-Eats" menus of the "Under-20" are the talk of the youth of the Eastern Mediterranean Fleet. There is also a combined gymnasium, ball-room and concert-hall where boxing

tournaments and gymnastic classes maintain the physical fitness of the members. Here, too, the dances, films and other indoor entertainments attract and keep in a happy frame of mind several hundreds. The little stage is often graced by the finest E.N.S.A. shows touring the Middle East.

Climb the stairs from the first-floor to the roof and here, close to the stars, it seems, you find an airy, well-groomed dormitory containing some thirty beds with attractive white coverlets, the price for which is almost stupidly low. Just across the roof, that serves also as a tennis court, there is Peter's den—when the poor man gets a moment to himself! Adjoining the den there is a charming little Chapel.

To-day, barely six months after its birth, all eyes are on the Alexandria "Under-20" Club. The proprietors of the dens that surround it on almost all sides have lost some of their valued clientele. They wonder, a little enviously no doubt, what is the success of this little club for sailors, this little haven in the "Bowery." And what is the meaning of this little Lamp that shines outside the door?

'BUNKER' BAIN.

THE FORWARD MARCH

Probably many members have read the striking little book 'Unser Kampf' in the Penguin series by Sir RICHARD ACLAND, M.P. (now serving as a Lance-Bombardier). He followed it up by another small book, 'The Forward March' (Allen & Unwin, 2s. 6d.), which is here reviewed by Norman Wignall.

THE hope that maintains us through the darker days and nights of this war is, that out of all the destruction and devastation will arise, not only nobler cities, but a nobler life for all men, free from the frustration and vulgarity of the life of the period between the wars. The joint declaration of the Prime Minister and the President of the United States is the latest and most outstanding expression of that hope for the future. The "Atlantic Charter" exhibits no desire to return to pre-war conditions; its main points, that men should be free, and freed from want and fear, are an ironical commentary on actual peace-time living conditions. Indeed, that most potent creator of want and fear, unemployment, was an inherent feature of pre-war British and American society.

Yet in the black nineteen-thirties, at the depths of the economic depression, men were possibly more anxious to gain the security demanded by the Atlantic Charter than they are now in the middle of a war. Why, when they failed to gain security then, should they hope to succeed now when conditions are apparently much more unfavourable? There is no reason to suppose that a victory over Nazism will automatically attain the points of the Atlantic Charter, if Democracy could not attain them in peace-time conditions. Why is there hope (and there *is* hope) now, and why was there despair and failure then?

Some clue to the revival of hope is provided in Sir Richard Acland's latest book *The Forward March*. It is, first, an attempt to discover where our pre-war and present-day "economic" society—the "plutocracy" of Nazi propaganda—fails to provide the demands of the Atlantic Charter, demands which I am sure the author will agree are covered by his premises of good-living—Liberty, Equality and Material Well-Being. Secondly, it is a plea for a society based on what is, essentially, the Toc H idea of Service.

Certainly no Toc H member can be indifferent to a call to form a society based on "Service to Humanity in Peace."

The author proclaims himself a Liberal, because Liberals have always insisted that the well-being of the individual must be the criterion by which nations are judged. He insists, however, that the well-being of the individual cannot be promoted if the true nature of the individual is not recognised. If our capitalist society fails, he says, it is because it misconceives the nature of man by regarding his prime purpose in life as merely to promote his own economic well-being. The true nature of the individual can best be recognised in terms of religious experience; he discovers himself in service to God and to his fellow-men.

King Henry VIII, it is said, as a youth studied theology because it was then the recognised basis for any political career, much as Economics is for a modern political aspirant. And such a study is not unreasonable if one has a belief in God and a belief that He has a purpose for mankind. Given such belief, we must attempt to make our society harmonize with that Divine purpose. Acland maintains that a "service" society, a society which exists to serve humanity in peace, is more in harmony with God's plan for individual good-life and the spiritual health of society than our present order of capitalist democracy. The Churches, he says, have failed in the past few years because they have complied with the belief which is the dynamic of capitalist society—that material wealth is the supreme aim of life, when they should have attacked it, contrasting it with their own confessed faith in the commandment "Thou shalt love thy neighbour as thyself." It is the Churches' duty to discover where secular society prevents people living according to God's plan. We are not surprised to find that Sir Richard Acland was at the Archbishop of

York's conference of the Church of England at Malvern in January, 1941, for we find the influence of his ideas behind a most hopeful statement of views issued by that conference.*

But the book is not a mere study of abstract political ideas, although the author feels that ideas are of pre-eminent importance; "the affairs of the human mind," he says, "are paramount over the economic machinery of the world." It suggests methods of so re-ordering our economic life that it may give greater opportunity to the individual desire of a man to serve his neighbour. The author shows a deep appreciation of the economic realities of to-day, and realises that Britain is quite incapable of putting forward her maximum war effort with her present economic structure. To a peace-time system of industry, the prime aim of which was profit and not production, war-time has brought an Excess Profits Tax which limits profits, while the urgencies of the situation demand tremendous production. To the workman, accustomed to be paid on the amount he produces and the time he takes, war-time means that he must produce more and work longer hours for less real wages because of the limited

market and the danger of inflation. It is obvious that the war demands a new viewpoint, a new way of regarding service in terms of economic reward, and Richard Acland's plea for "Common Ownership" offers us such a new viewpoint.

Altogether, *The Forward March* must have great interest for all engaged in resisting the potent evil of the Nazi and Fascist ideas, whether it be for the statesmen who are to carry out the provisions of the Atlantic Charter after the war, or those who produce the materials of war, or those who fight on the seas, in the streets, or on the battlefields for a finer existence for themselves and their children. It is a book of particular interest to Toc H because we have long realised the importance and the thrill of Service, that joy of common purpose which was found in the trenches of Flanders and which Toc H tried, and largely failed, to carry over into the peace. Now that this sense of Service and common purpose is being rediscovered by society under conditions resembling those of the last war, we have a duty to see that it shall not be lost in the forward march to the brighter days that lie ahead.

N. W.

* *The Life of the Church and the Order of Society*. Industrial Christian Fellowship. 2d. (by post 3d., from The Vicarage, 1, Broadway, London, S.W.1). There is also a special edition (2d.) arranged for group study.

THE ELDER BRETHREN

DODD.—On August 3/4, in action over Germany, Sergt.-Pilot FRANK CREIGHTON DODD, R.A.F., aged 19 years, a founder member of Ambleside Group.

CONWAY.—In July, in Southern Rhodesia, CHARLES CONWAY, an early hosteller of Mark II, London.

EVERETT.—On September 16, Canon F. J. EVERETT, aged 75 years, Padre of Preston Hall Group.

HALL.—In September, LEONARD HALL, a member of Small Heath Branch. Elected 1.11.'30.

KENNEDY.—Accidentally killed on June 16, Gunner H. J. ('MICKY') KENNEDY, aged 21, a member of the Central and Services Branch. Elected 10.2.'41.

PARTRIDGE.—On September 29, FRANK PARTRIDGE, Bishop of Portsmouth, an original member of Toc H Central Executive. Elected 1.4.'23.

RIGBY.—On September 15, ALBERT RIGBY, Headmaster of Coalville Grammar School. Elected 23.12.'31.

STAFFORD.—On September 24, JOHN WILLIAM TOWNSEND STAFFORD, aged 71, a member of Falmouth Branch. Elected 13.1.'31.

WHY ARE SAINTS ?

TUBBY wrote as follows in *The Orcadian of August 14.*

LATELY I called upon the Chaplain General, and was delighted with a pregnant saying which was inscribed in ink for meditation. It bore no clue as to its authorship; but here is what I copied with respect :

“ WHY ARE THE SAINTS SAINTS ? ”

“ Because they are cheerful, when it is difficult to be cheerful; and patient, when it is difficult to be patient; because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was all so simple, and it always will be.”

Is it so simple? Is it not indeed that highest art which hides its own technique? But method there must be behind the scenes, and in that sense all saints are methodists. The disused channel suffers disrepair, and clogs and chokes, because of long inaction. The fibres of the free life of the spirit need to be exercised to be employed under the stress of an emergency. Orkney, where war began in '39, has had of late a quiet interlude. We had our warnings and our tragic times before the towns which had not then been touched.

Happy are those who stand to-day prepared, not only in material reinforcement, but in

the deeper ways, within their hearts, with their trust in God and in our cause confirmed. No evil tidings—and there must be moments when this great darkness seeps into our souls—will shake or qualify their confidence, rooted in God, contented in His Hand, which is outstretched to bring us through deep waters. “ The Weapons of your Warfare are not carnal.”

There is a ship in which, twice every week, men meet to pray without formality. Christian convictions do not coincide, but prayer-time brings a number to one place. Need meetings of this character remain so rare as to be almost unexampled? Prayer is a practice potent by infection, and such adventures should be multiplied. In old-time London there was once a story of someone calling on an afternoon when the pea-soup of yellow fog was thick. The man he called on damned the fog outside, and poked his fire to emphasise his feelings. By doing so, he added to the fog! Are you and I now adding good or ill to the strange atmospherics of this autumn? Can't we begin, most humbly, with ourselves?

‘ BLIGHTY ’

SIR HUBERT SAMS, now Bursar of Selwyn College, Cambridge, sends the following note, inspired by the article on Jimmy's house for boys, ‘ Blighty,’ in the August JOURNAL.

I WONDER whether Jimmy or his family know or remember the origin of the name over his door?

It comes from the Arabic word *Vilayeti*, the adjective of *Vilayet*, the province governed by a *Vali*, and, in particular, the metropolitan province in which lies Istanbul, for centuries the capital of the Sultans of Turkey.

Up to the end of the 17th century the Turkish Empire included a large part of Europe. To the Moslems, therefore, of Asia and Africa *Vilayet* meant ‘ Europe ’ and *Vilayeti* ‘ European.’ It is still so used in India, when ‘ *Vilayeti pani* ’ is the translation of ‘ Soda water ’ and ‘ going to *Vilayet* ’ means going to Europe or Home on a spot of blessed leave.

The Eurasians (and some Indians) changed the V into B—a common happening in philology—and called *Vilayeti* ‘ *Bilayeti* ’ or ‘ *Blatti*.’ Tommy Atkins, soldiering in India, picked it up, used it for ‘ Home ’ and wrote it ‘ Blighty.’ ‘ Blighty,’ therefore has nothing to do with ‘ Blight ’ but everything to do with a paradise on earth.

The origin of ‘ Istanbul ’ is as interesting as that of ‘ Blighty.’ In the 4th century A.D., when Byzantium or Constantinople (as it was renamed by the Emperor Constantine) rivalled Rome in majesty and importance, the reply of a wayfarer, going in that direction, to the inevitable “ Whither? ” was always “ *Es teen Polin* ” (“ To the City ”) which became ‘ Istanbul.’

TOC H PUBLICATIONS

All communications regarding publications should be sent to Headquarters, Toc H, 47, Francis Street, London, S.W.1. Postage is extra on all publications unless otherwise stated.

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